

BIBLE SOCIETY RECORD



WORK AMONG SOLDIERS IN HAKODATE, JAPAN

SEE PAGE 194

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PACIFIC
Seminary

HE NOTED WHAT, IN HOURS OF STRAIN AND
CRISIS, THE BIBLE WAS TO HIM.

ON most occasions of very sharp pressure or trial, some word of Scripture has come home to me as if borne on angel's wings. Many could I recollect. The Psalms are the great storehouse. Perhaps I should put some down now, for the continuance of memory is not to be trusted.

1. In the winter of 1837, Psalm 128. This came in a most singular manner, but it would be a long story to tell.

2. In the Oxford contest of 1847 (which was very harrowing) the verse—"O Lord God, thou strength of my health, thou hast covered my head in the day of battle."

3. In the Gorham contest, after the judgment: "And though all this be come upon us, yet do we not forget thee; nor behave ourselves frowardly in thy covenant. Our heart is not turned back; neither our steps gone out of thy way. No, not when thou hast smitten us into the place of dragons, and covered us with the shadow of death."

4. On Monday, April 17, 1853 (his first budget speech) it was: "O turn thee then unto me, and have mercy upon me; give thy strength unto thy servant, and help the son of thine handmaid."

5. Last Sunday (Crimean War budget) it was not from the Psalms for the day: "Thou shalt prepare a table before me against them that trouble me; thou hast anointed my head with oil and my cup shall be full."

—Gladstone.

BIBLE SOCIETY RECORD

VOLUME 49

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WE call attention again to the offer by a generous friend of the Society of \$5,000, provided nineteen other persons can be found before April 1, 1905, who will give the same amount—\$100,000 in all.

Another friend of the Society offers to be one of fifty who will give \$1,000, extending his offer from July 1, 1904, to July 1, 1905, and counting all gifts of \$1,000 or over. We trust that one or both of these propositions will be taken up by those who believe in the Bible, and whom the Lord has blessed with means enabling them to act generously.

EDITORIAL NOTES.

WE have laid emphasis in this number on the work of the Society in Japan. The story of the conversion of a Buddhist priest, the striking incident connected with the campaign in Manchuria, and communications from our Agent concerning the circulation of the Scriptures among the wounded soldiers, and a letter from the Rev. Mr. Bell commenting on this work among the soldiers—together with a picture of the new quarters of the American Bible Society in Yokohama, and other interesting Japanese pictures—make this a really striking Japanese number.

THE following action taken by the General Convention of the Protestant Episcopal Church will be very gratifying to all the friends and supporters of the American Bible Society:

In response to a memorial and request from the Secretaries of the American Bible Society, addressed to the two Houses of this convention and asking for the interest and aid of church men, especially in view of the urgent demands made upon the Society in these times for the printing of the Scriptures or parts of the Scriptures in many languages and many dialects, the Joint Special Committee to whom this matter was referred would recommend the adoption of the following resolution:

Resolved, That this House commends to the members of this Church the earnest consideration of the large help given by the American Bible Society to the missionary work of this Church and to foreign missions in general, by printing the results of Bishop Schereschewsky's patient and learned toil in translating the entire Bible into Mandarin and into Wenli, and in printing the New Testament or parts of it in

tribal dialects of certain of our Indian missions. And it is earnestly hoped that the Bible Society will not be compelled by want of funds in its treasury to decline or to delay a favorable response to claims of this nature now coming in from all parts of the world.

The question being on the resolution contained in the foregoing report, it was adopted.

SAMUEL HART,
Secretary House of Bishops.

The same action was also taken in the House of Deputies.

THE receipts and expenditures for the month of October are as follows:

	October, 1903	October, 1904
Gifts from Auxiliaries.....	\$963 45	\$1,903 60
Legacies	525 00	349 65
Church Collections.....	8,831 45	11,393 87
Gifts from Individuals.....	1,252 27	1,593 01
	\$11,572 17	\$15,240 13
	April 1 to Oct. 31, 1903	April 1 to Oct. 31, 1904
Gifts from Auxiliaries.....	\$6,571 85	\$7,732 88
Legacies	45,139 34	10,913 58
Church Collections.....	22,636 04	32,225 49
Gifts from Individuals.....	11,418 51	20,977 55
	\$85,765 74	\$71,849 30

It will be seen from this that the same conditions continued during October as in preceding months. There is a continued increase in gifts from the living, but none in legacies—even a slight decrease. On the whole, the receipts were nearly \$4,000 more for October, 1904, than for October, 1903. The first seven months of the present fiscal year show a decrease of \$13,916.44 in the total. Gifts from the living have increased steadily; the shrinkage in legacies more than counterbalances this increase.

THE Bible Society in Japan has taken advantage of the always painful results of war to attempt a mission of mercy. It has not been unmindful of the soldiers going to the front in the campaigns in Manchuria, but it has discovered there is an especially open door in connection with the wounded soldiers who return to Japan for recovery in the hospitals. It has, therefore, been particularly active in attempting to reach with copies of the Word of Life these soldiers that are ready for this ministry of comfort. In our columns elsewhere we present some communications which have come from our Agent in Japan which will be found to be of unusual interest. It is possible that there are friends who will be glad to make an unusual gift to meet this opportunity and emergency.

WE have just received, through the courtesy of Mr. Howard Richards, Jr., of New York City, the author, a leaflet of Daily Bible Readings, which is published by the American Tract Society, and is being used to advantage by many young men and others in the different parts of the country. This list of readings is for the year beginning October 1, 1904, and consists of selections from the Gospel of John, the Acts of the Apostles, the parables of Jesus, the letters of the Apostle Paul, and from the Psalms, Proverbs, Ecclesiastes, Isaiah, Daniel, and other portions of Scripture. Through the courtesy of the compiler of these readings we have a few copies on hand which we can give to those who are interested in such daily readings.

GIVING THE BIBLE TO THE WOUNDED JAPANESE SOLDIERS IN THE HOSPITALS IN JAPAN.

THE American Bible Society has recently received a number of interesting communications from its Agent in Japan, the Rev. Mr. Loomis, from which we quote, showing the remarkable opportunity that is open for doing good among the wounded soldiers. A letter, published elsewhere in our columns, from the Rev. Mr. Bell, also emphasizes this good work in the hospitals. Evidently there is here before us an "open door" which we ought to enter. We shall be glad to receive any special contributions which our friends may wish to make for this work in the hospitals of Japan.

Mr. Loomis writes:

I am now much interested in the work among the sick and wounded soldiers. Last week I spent two days visiting the hospitals in Tokyo, I went also again yesterday. We have now donated more than 32,000 Testaments and Gospels to the Japanese soldiers, and the most of them have gone to the sick and wounded in the hospitals. It is reported that there are already 45,000, and more are coming all the time. A request has come this morning for 5,000. The applicant writes, "Soldiers are begging for them." Another missionary, to whom I had sent 500 copies, writes, "The soldiers are very glad to receive them, and are very ready, in many cases eager, to be instructed."

The Rev. Mr. McGinnis writes me from Karuizawa: "There are at present over one thousand men in Karuizawa, 300 at Katsukabe, and 650 at Oiwake. The officers in charge have given us every opportunity for getting at the men, and the men themselves seem most anxious to hear and to read about Christianity. The meetings are well attended, and on Sunday evening last hundreds were turned away from the Union Hall, unable to gain admission. After the meetings men stay behind to learn more about Christ. Already there have been some who have definitely decided to serve Christ, and many others are on the verge of decision. During the wet weather, when the men are unable to get out, I visit them in their houses, where

I always find a glad welcome and attentive listeners. The men seem eager to get the tracts and Scriptures; and by the questions they ask they show that they have read them carefully."

I have made application to the War Department for permission to visit and distribute Scriptures and other useful reading matter in all the hospitals in this field. What has been done so far has made me very anxious to continue this work as long as the supply will last.

The work among the soldiers grows in interest all the time. Permission has been granted by the War Department to distribute Scriptures to the sick and wounded whenever the arrangements can be made with those in charge of the hospitals. Just now the extra care of the large number coming from the front has so engrossed the time and attention of the medical attendants in Tokyo that there is no opportunity to arrange for such visitation. I am assured, however, that as soon as such matters can be adjusted I shall be invited to come and hold service for all the 13,000 invalids now in Tokyo and vicinity.

I leave for work at Sendai on Tuesday next. On my return I expect to visit Kakone and vicinity, where there are about 3,500 sick and wounded. After that I suppose I shall have constant work in the various places.

In May last we had a call from Mr. Nettleship, of Hakodate, who has a school for the Ainus, and he

reported that it was his desire to undertake some definite religious work among the soldiers during the summer. He expected to put up a tent for the meetings and to utilize the school for a reading-room. He was given a supply of Scriptures and has sent a report, of which the following is a part:

"The work has been carried on continuously since the end of May. The reading-room has given many opportunities for personal dealing with the men. The attendance at the general meetings has been

the result of which will only be surely known in eternity. We do indeed thank you for all the help you have given in the Master's work in this corner of his vineyard; and we continually pray that his richest blessing may rest upon his own Word and upon his servants who are responsible for the distribution of the 'Bread of Life.'"

The Rev. D. Norman writes from Karuizawa: "We are meeting with a good reception, and are thankful for the splendid meetings that are held daily."

In a later note received from Mr. Norman he says: "I distributed the last of the Portions received from you at a meeting in Oiwake, one of the best meetings I have yet had anything to do with. Truly I believe the Spirit of God is working in their hearts, and we should unite in ceaseless prayer for these men who are hearing and receiving the gospel under such peculiar and favorable circumstances. I want at least four hundred more Gospels."

The Rev. Mr. Fulton reports from Kanazawa: "We have opened a resting and reading-room, and it is daily crowded with the men to look at the pictures, enjoy singing, read books and tracts, and listen to the Word."

Miss Zurfluh, of Sendai, asks a grant of 4,000 Gospels for the sick and wounded in the hospitals there, and adds: "They will be glad to have us come to distribute them. The head doctor has asked permission from the War Department and sent word that he would be pleased to have us come."

A grant has been made of 10,000 Gospels to put into

"comfort bags" that have been made for the soldiers, and are to be sent to the front; also 3,000 Gospels and Testaments for the Bible class, to be used by the representatives of the Young Men's Christian Association who have gone to Autung. The total donations thus far have reached above 50,000 volumes.

THE BIBLE AND THE JAPANESE SOLDIER.

THE following letter from the Rev. Enoch F. Bell, one of the missionaries of the American



THE BIBLE HOUSE, YOKOHAMA, JAPAN.

anywhere from three to one hundred. Just now we are having daily meetings for Bible readings and hymn singing for the convalescents of the military hospital. Many, many Portions from you have been distributed.

"We have the promise that 'God's word shall not return unto him void,' and on this we rely. We may not be permitted to do any of the reaping which will result from this sowing, but a reaping there will be we are quite assured. The Bible and Tract Societies are doing a great work just now among the soldiers,

Board in Japan, was written on the Pacific Mail steamer "Manchuria." His comment on the giving of the Bible to the soldiers in the hospitals is a valuable tribute to the work of the Society's Agent in Japan.

Having spent a few very pleasant days with your Agent, Mr. Loomis, among the sick and wounded soldiers in Tokyo, I feel constrained to write a word to you regarding your opportunity here and the good way in which Mr. Loomis is meeting that opportunity. It is commonly thought that when Scriptures and tracts are distributed among the soldiers bound for the front much good is being done. Many a soldier is touched by the kindness shown, and is ready to promise to read what is given him. And we can believe that during the long hours of waiting in camp—if indeed there are such in a Japanese army at the front—the reading matter received en route has been and will be a help.

But since learning more about the conditions of camp and hospital, I am wondering if there is not a better chance of getting literature read by receptive minds among the returned convalescent than among the young bloods bound for the battle line. Anyhow, the convalescent seems more sober minded. He has been through the mill of battle, campaign, and hospital. War has, for the time being at least, lost its glamour. Passions are subdued, and he is quite ready to turn his mind to other things; and add to this peculiar receptivity of mind the fact that the convalescent has far more time on his hands, it is almost convincing that the work for the soldier in hospital ward is more profitable than that for the soldier at war.

And so I cannot help believing in the wisdom of Mr. Loomis's method.

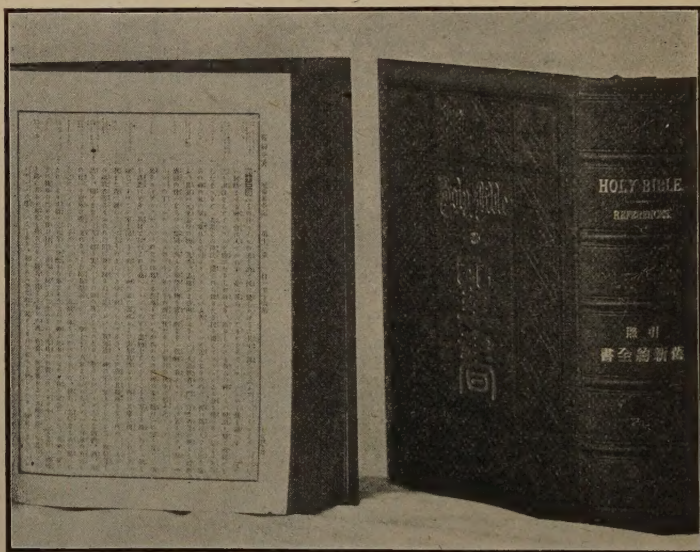
As a matter of fact a wide-open door is open to any tactful Christian worker who is self-restrained enough to abide by the hospital rules, especially if he be a well-known worker, such as Mr. Loomis is, and likewise a man of manifestly good character. I notice, too, that the medals of the Civil War, the Gettysburg medal, the Loyal Legion medal, etc., which Mr. Loomis is urged to wear, assist very materially in opening the way. [As] a soldier he is working for the soldier, and they appreciate it. At the headquarters' hospital in Tokyo a few days ago permission was easily obtained to distribute Scriptures, etc., to all who desired them. When [the] soldiers were asked to raise their hands if they wanted the literature, the majority of every ward quickly raised their hands, and what is

more, most of those who did not signify any such desire at first were rather eager not to be left out in the final distribution. In somewhat this way thousands of Scriptures have been left at the Tokyo hospitals this week, and it is our belief that scores if not hundreds will be seriously read. The officers too are appreciative. They have said so.

Surely an open door is at our own door. I hope that the friends at home will be praying for these convalescents, who may soon return to the front; that in these days of unusual susceptibility they may at least have their prejudices removed. No, shall we not be bolder in faith and pray for positive results.

Touch the soldier and you touch Japan.

This is a hurriedly written letter, but it may help deepen the impression that the present outlook is very hopeful, and that the need of America's support is perhaps greater than ever. If I have also expressed



THE JAPANESE FAMILY OR PULPIT REFERENCE BIBLE.

my profound respect for Mr. Loomis, I shall be satisfied.

A GLORIOUS DEATH.

THE following incident was furnished by Sergeant Matsubara, a Christian, who was wounded in the battle of Nanshan, and is now lying in an army hospital :

Some time ago a soldier by the name of Ishikawa was placed under me. He was a most unruly young man, given to all kinds of dissipation, and would oppose my command intentionally very often, just because of my being a Christian.

Both he and I were ordered to go with the army to the Liantung Peninsula. On the way we stayed some time in Hiroshima. During that time the Rev. Mr. Murata, of the Episcopal Church in that city, used

to call on me at our lodging house and preach to us from the Word of God, in spite of all the opposition and derision he met with.

We tried to induce all the soldiers in the same lodging house to hear the truth of the Gospel, and so held a tea party where the venerable pastor would preach. But we found to our dismay that only one or two would stay there to listen to his words, the rest going out under various pretexts.

It was in one of these meetings that Ishikawa heard the Lord's teachings for the first time in his life. Then a great change took place in his mind, and since that time he has been one of the most ardent listeners to God's word. I thanked God for what he had done for this sinner and prayed more than ever for the salvation of his associates.

As an evidence of the great change in the man, he threw away the pictures of bad girls which he had before carried and took a Bible instead.

It was on the eve of the memorable battle of Nanshan that I opened the book of Psalms and read to him: "Though a host should encamp against me, my heart shall not fear: though war should rise against me, in this will I be confident. One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple."

After reading I prayed. He prayed also, and his prayer was, to my surprise, mostly for the comrade whom he had most hated. He had learned to love his enemy! What joy I felt when I heard this prayer of his.

The morning of the 26th of May began to dawn. The hour for action drew near. Our officers and soldiers, all in high spirits, were awaiting an order for attack, each one anxious to meet the enemy.

The time came at last, and the battle began with all its fury. The fire of our cannon, more than one hundred in number, was responded to by still larger ones of the enemy. The earth, indeed, seemed to shake with the noise.

The enemy's guns were at last silenced and our infantry made a dash to the fort. But as soon as we did so they began to shell us with their machine guns so fiercely that great numbers of our officers and men fell on the spot.

A bullet hit Ishikawa and he fell, wounded. Seeing this I went to his help and recited almost unconsciously these words: "Though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me."

He responded instantly: "For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

Just when he had finished these words another bullet hit him, and he seemed to be aware that his end had come. He grasped my hand and cried, "Christ has accepted me," then died.

His end was all peace. Such a confession of faith could not be found in many of our lives, and I could not but wonder at such a marvelous work of God.—Translated from the *Scripture Union of Japan*.

CONVERSION OF A BUDDHIST PRIEST.

IN one of the recent letters of the Society's Agent in Japan there is told the following story of the conversion of a Buddhist priest, which indicates anew the power of the Scriptures:



EKO KANO.

Eko Kano was the eldest son of a grocer living in the province of Harima. In accordance with a custom that seems to have come down from ancient Scripture times, he was early dedicated to the priesthood, and at the age of fourteen he entered the temple of the Nichiren Shu, which is one of the largest and is the most bigoted of all the religious bodies in Japan. After seven years of study he completed the prescribed course and was appointed to the full priesthood at the Honyoji Temple at Kyoto.

Last July a Japanese evangelist named Kimura went to Kyoto and held a series of meetings, at one of which Mr. Kano was present. The subject of the sermon was the Prodigal Son; and eighteen persons

confessed their sins and accepted Christ as their Saviour. Among them was Eko Kano, in his priestly robes.

The following night he appeared again and gave his testimony as to the power and value of the new experience that had come to him. "Many years I have longed for peace, but I could not find it in the teachings of Buddha. I do thank God for what I have found since Christ has pardoned all my sins and accepted me as his child. What a blessed thing this is! I cannot describe it to you. It passes all comprehension by those who have it not. You can never know what it is until your sins have been washed away in the blood of Christ."

He has since come to Tokyo and has entered the training school for evangelists. Already ten persons have given their hearts to God as the result of his earnest efforts. Among them is Mr. Kimura's brother, who had long listened unmoved to the gospel message.

Mr. Kano has been taken into the employ of the American Bible Society, and is eagerly engaged in spreading the Word of God among his people.

A COLPORTEUR IN BOHEMIA.

THE Rev. J. S. Porter is taking up the work of Dr. Albert W. Clark, for many years a missionary of the American Board in Bohemia; he is now at home in this country on his furlough. The good work, however, is going forward, and this communication from Mr. Porter will be found most interesting:

One of the colporteurs tells of his visit to the gendarme post, where he found the head of the post at home. He tried to sell him a Bible, told him of the joy and peace of the man who lived according to God's Word, and read to him the first psalm. The gendarme replied: "I like your book; but tell me,

of what church are you a member?" The colporteur writes: "I explained to him the difference in the churches, and went on to tell him of my former life and of my present joy in my Saviour. Whereupon the gendarme replied: 'We have books enough and good books too, but our Catholic people somehow haven't strength to lead a better life.' Here I showed him from God's Word that Christ alone is our life, that we must depend upon him for strength to live as we should. To this he replied: 'I believe what you say. I would like to buy the Bible, but I am afraid if I should buy the Bible and read it I should be shaken in my Catholic faith. I should feel as if I had no foundation under me; and I wouldn't enjoy that.' I told him he certainly was not one to be tossed to and fro by every new teaching; that he should strive to know the truth, and that the truth would make him free. He was deeply moved, thanked me heartily for such good advice and promised to buy a Catholic Bible. He invited me to visit him again."

The drought that has scourged central Europe the past summer has closed factories and made rivers unnavigable, and thereby thrown thousands out of employment and increased the price of all the necessities of life. Naturally, our colporteurs find it more and more difficult to make sales. The coming winter will bring great suffering to many. And yet, despite all this, one of the daily papers of Prague published yesterday under the heading, "The Rule of Darkness," statistics regarding the number of pilgrims to the so-called "holy mountain" fifty miles from Prague. During the five months beginning May 1st and closing September 30th, 534 processions, numbering 89,865 pilgrims visited the place where the Virgin is supposed to have revealed herself to men. This makes an average of about 600 pilgrims per day. And this is but one of the "holy places" of Bohemia. Surely we need to go forward spreading the gospel which alone can dispel such darkness.

DOMESTIC DEPARTMENT.

NEW YORK BIBLE SOCIETY.

THE annual report of the New York Bible Society has just been issued. It is full of interest and shows a large activity. We quote as follows:

During the past year, closing with September 30, 1904, the New York Bible Society is able to report the distribution of 71,426 volumes of Scripture. Of this number 5,055 volumes were Bibles, 11,204 New Testaments, and 55,167 were separately bound Gospels.

As heretofore this distribution has been accomplished under the charge of three committees: the City Committee, working in the city itself; the Marine

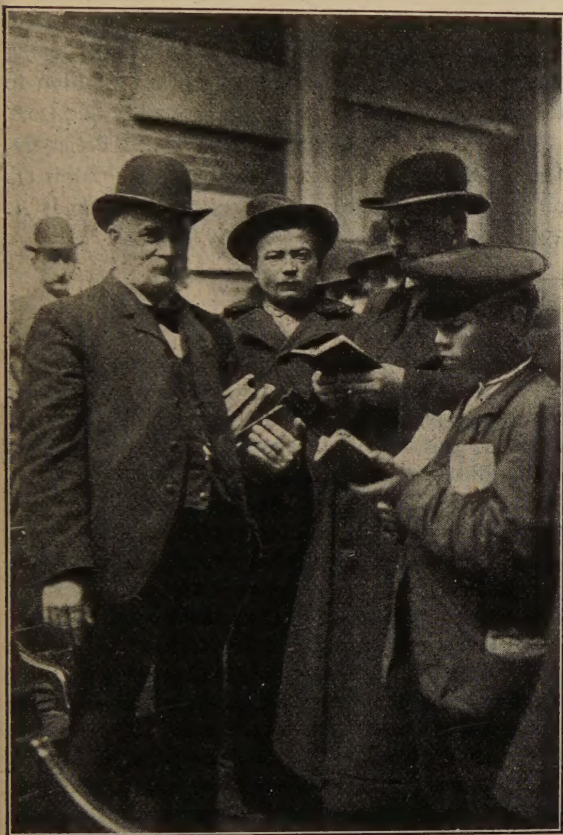
Committee, which directs its attention to the shipping, and the Immigrant Committee, which operates at Ellis Island among the Immigrants.

The City Committee, whose work is confined to the city proper, has placed during the year some 19,240 volumes. Of this number 3,394 were Bibles, 4,355 New Testaments, and 11,491 Gospel portions. Every phase of religious and institutional life, as well as numerous individuals, are reached at one time or another in this work. During the past year we have supplied Scripture to churches, missions, Sunday schools, Young Men's and Women's Christian Associations, the Salvation Army, prisons, hospitals, institutions, etc. Those who wish the Scripture and yet are unable to purchase it have been supplied, some-

times at our office, but oftener by canvassers who have found them in their homes. Many a sick man or woman in tenement house or hospital has been cheered by a gift of Scripture, and many an aged one has had strength added to declining days by a gift of the Word of Life. During the past few months we have been enabled to make a much more extensive and successful distribution of Scripture through co-operative arrangements with church and mission workers, especially those who do house-to-house visitation. By this means we have been able to reach different parts of the city and at the same time to distribute in many different languages. In fact twenty-

ing the year 9,778 volumes. This work is not confined to the domestic shipping alone, but reaches every class of vessel that makes this port, and the distribution has been made in seven different languages. In all sorts of weather, aboard every class of ship, whether steamer, schooner, bark, brig, ship canal-boat or barge, Mr. Jones, the faithful agent of this committee, has made his way with his satchel of Scripture to supply those who are willing to receive. It often happens that those who at first are unwilling become willing, and those who greet him with curses end with blessings, gladly receiving, even purchasing Scripture not only for themselves but to pass on to others. Nevertheless this is a hard and difficult work. As Mr. Jones has now completed thirty years of this sort of distribution of Scripture for our Society, who can calculate the amount of good that may have been accomplished; for has not God himself said of his Word, "it shall not return unto me void," and this Scripture has been carried to every quarter of the earth.

As usual, it is through the Immigrant Committee operating at Ellis Island that the largest distribution has been made, numbering 42,408 volumes. It is natural and proper that this should be so, for the opportunity is exceptionally good. There we meet an endless, never-ceasing stream of people who for good or ill have left the homes of their fathers and made their way to this new and promising land. They come in most cases from lands where Church and State are one, and they have felt the yoke of both. As they come to us they feel the old bonds loosen, and the moment is a propitious one to introduce them, if not to a new faith, at least to a freer atmosphere—the freedom that is opened up to them in the Scripture. It is a pleasant surprise to thousands of them to find as they reach the new land that the Scripture is ready for them in the language of the old. For though they may have professed Christianity, they may have never possessed or been permitted to read the Bible. To meet such as these, to introduce them to the Scripture, and to distribute the vast number of volumes annually placed at Ellis Island, has been the life work of Mr. Jackson, who has been serving the Society most faithfully as an agent for more than twenty-six years. Speaking many languages he is able to place the Scripture intelligently and judiciously. Some idea of the value and variety of this work may be gathered from the fact that during the year there was given out hundreds of volumes to such little known people as the Croatians, Roumanians, Slavs, Slovenians, Syrians, Armenians, etc., and thousands of volumes among the more common nationalities, such as Bohemian, Danish, German, Hungarian, Italian, Polish, Swedish, etc. As more than two-thirds of these people hurry away to the trains and are carried to almost every State in our Union, this distribution is not only varied in language



MR. JACKSON DISTRIBUTING SCRIPTURE AMONG
THE IMMIGRANTS AT ELLIS ISLAND.

eight different tongues are represented in our distribution in the city proper. This plan has been likewise a great help to the earnest missionary workers, as it has enabled them to speedily supply those really in need or desirous of the Bible or a Testament, and also to make use of the single Gospel much after the manner in which tracts are often used. Such a taste of the Word ought to lead, and we believe will lead, to a desire for the whole Bible.

The Marine Committee, which confines its attention to the shipping of this port, has distributed dur-

but widely scattered as well. Through the kindness of the Chicago Hebrew Mission we have been enabled to place, during the year, 1,906 volumes of Yiddish Scripture in the hands of incoming Jews, as well as to distribute 819 volumes in the city proper. As Yiddish is the vernacular of the children of the Ghetto, and they are coming into the country by thousands, we feel very grateful for the opportunity to introduce them to the New Testament in their own tongue.

The agents of the Society are the Rev. James W. Doughty—the office agent, at 66 Bible House—the Rev. Wm. G. Jones, at 38 South Street, and Mr. Ernest Jackson, at Ellis Island.

Our readers will be interested in the little picture which, by the kindness of the Society, we are able to present. Such a work as that carried forward by this auxiliary is of more than local interest; what is done for Bible distribution in New York affects the whole country, and we heartily commend the work of this society to the intelligent consideration and sup-

port of all who desire the building up of the national life.

THE LEXINGTON (KY.) AND VICINITY BIBLE SOCIETY.

THE Lexington (Kentucky) and Vicinity Bible Society, held its annual meeting at the Opera House in Lexington, October 30th, every seat in the building being occupied, A. R. Milligan in the chair. President Jenkins of the Kentucky University delivered a thoughtful and scholarly address on the university and biblical study, and the usual reports of officers were made.

We are happy to note that, in addition to keeping up the local work, the society sent a contribution to the treasury of the American Bible Society of \$400.

The officers for the ensuing year were President, Mr. A. R. Milligan, Vice-Presidents—the ministers of all associated churches—Secretary, Mr. James A. Todd, and the Treasurer, Mr. J. Percy Scott.

MISCELLANEOUS.

CANON HENSON ON BIBLE CIRCULATION.

THE Rev. Canon H. Henley Henson in a sermon preached May 11, 1902, in Canterbury Cathedral, on behalf of the British and Foreign Bible Society, speaks as follows about the circulation of the Bible:

Why, let me ask, should we support the circulation of the Bible throughout the world? Broadly, I apprehend, for three reasons.

In the interest of the national morality, the more widely you can disseminate the Bible the better. For the Bible, after all is said, is everywhere inspired by the conviction that God is righteous, and that apart from righteousness there is no such thing as genuine religion. The whole gist of the Old Testament is summed up in that great oracle of Micah which has been called the noblest utterance of the Old Testament. "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God." This doctrine that religion implies morality, and that morality expresses religion, is eminently needed in an age which magnifies what is called morality at the expense of what it called religion. There is among us much social enterprise, much zeal for social reform, and even, in some quarters, much enthusiasm for social service; but there is a dangerous indifference to that condition which alone can make all these permanent and salutary—the condition of a strong, upright, consecrated character. Men stop short at the first clause of St. James's definition

of acceptable religion; they do not embrace the last, which none the less is inseparable from the other: "Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." The Bible, widely spread among the people, has a morally bracing effect. But this is not all. The Gospels contain the record of the perfect human Life; there in those consecrated pages, as in a crystal, men see the lines of their duty, not in cold rigid statute, but in a winning and venerable personality. Jesus Christ stands before them in his purity, his strength, his tenderness, his sorrow; and men perforce confess the majesty of his character, and the authority of his example. Think what it means that in an age when men's minds are fired and debased by the sordid dreams of materialism, when the strain of economic strife grows daily more severe, and the madness of oppression stirs in many crushed and blighted spirits, there should always and everywhere be this pattern of Jesus sustained before the people, rebuking materialism, mitigating the rigor of economic strife, restoring the sanity of patience to the oppressed. It will be for us when from our troubled, eager life, that voice of Jesus dies away: "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy and my burden is light."

In the interest of Christian missions, the more widely the Scriptures are spread abroad the better,

Why were the early preachers of the gospel able to find a foothold for their message in the populations of the Roman Empire? Precisely because the Old Testament had been translated into Greek, and carried everywhere throughout the Empire by the Jews of the dispersion. Has it not sometimes struck you as a very astonishing thing that St. Paul should be able to assume even in his Gentile converts so considerable an acquaintance with the Old Testament? The fact indicates one of the principal conditions of his evangelistic success. The synagogue system and the Greek version of the Scriptures had prepared his way wherever he went. So it is with the modern preachers of Christianity at home and abroad. A preliminary acquaintance with the Bible paves the way for the spoken message, and makes men's minds ready to receive it. And if from the nation we turn to the church, the same conclusion leaps to the eyes.

In the interest of Christian unity, the more widely you can spread the Bible the better. The only hope of reaching that recovery of Christian fraternity which is increasingly seen to be the prime need of our time, is in the rectifying of our sense of proportion. We must be able to distinguish clearly between the essentials of the faith and those things which, however venerable and dear to us, are not essential; and we must be willing to insist only on essentials as conditions of restoring fellowship. Where can we get this spirit of just discrimination but in the close, affectionate, reverent study of the original literature of Christendom? When the "mind of Christ," therein reflected with unique fidelity, has really been communicated to the church, so that his scale of relative importance is adopted and applied, and his spirit controls the relations of Christians with one another, then, indeed, we shall see all things justly, and get the better of our prejudices, and rise superior to our traditions of conflict. In his light we shall see light, and again, as at the first, build our fellowship on the rock of the sublime and simple confession of his supreme Lordship."

THE MISSIONARY AS A STUDENT OF THE BIBLE.

ONE of the most notable men in the missionary movement of the present time is Dr. Post, a surgeon eminent in his profession, and equally eminent as a consecrated missionary of the Cross. His reputation throughout Syria is remarkable, and few can estimate the power of his life spent in the service of the missionaries of the American Presbyterian Church in that country. His connection with the university at Syria gives him an influence throughout the Levant. We have pleasure in quoting from a recent address of his on the subject of "The Missionary as a Student of the Bible." His

words are well worthy of taking into one's heart and counsel for life.

Christian missionary work is work for the extension of Christianity. We do not come to Syria primarily to make a Druze a better man, nor a better Druze. We may be glad if he become a better man while still a Druze, and we may recognize in his reformation the principle laid down in Romans ii, 14-15: "For when the Gentiles, which have not the law, do by nature the things contained in the law, these having not the law are a law unto themselves. Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another." But we come to make Druzes Christians, and to bring about their reformation through faith in Christ. We do not come primarily to make Moslems better men or better Moslems. Under our instruction they become better men. If they do, we may be thankful, even if they do not become Christians, and may recognize an incomplete work of God's grace. But we come to win Moslems to a saving faith in Christ, and to secure their reformation by their union with him.

The Christianity which we come to propagate is,

1. Not an *ideal cult or morality*, evolved from consciousness and reflection. I have seen men who have such a cult. It is not without merit. It may make its originator or follower a better man than he was before. It represents an imperfect and abortive attempt to reach and grasp the unseen and eternal. But it furnishes no resting place for the Christian missionary. If I see such a man, I am bound to set before him the faith which he "sees darkly, as through a glass," and point out Christ as the true object of his cult, the only sound basis of his morality.

2. Christianity is not an *eclectic system*, chosen out of various religions, not even if Christianity be its most fruitful source. I have known those who have constructed what they think a system out of elements thus chosen. Almost are they persuaded to be Christian. For such the Christian missionary has but one message: "I would to God that not only thou, but all that hear me this day were both almost and altogether such as I am."

3. Christianity is not a *selection from the Bible* of what suits our tastes and preconceptions. It is not the New Testament alone, cut loose from its roots in the Old. It is not the Gospel alone, cut loose from their amplification and illustration in the Acts of the Apostles, and the Epistles, and Revelation. It is not the written sayings of Christ, culled out from Gospels and Epistles and woven into a partial scheme, less comprehensive than that of the whole Bible. On the contrary:

4. Christianity is the entire scheme of redemption as found in the Bible, from the lamb slain before the foundation of the world to the lamb at the marriage

supper, with all the legitimate inferences and consequences deducible from it. Hence :

The text-book of the Christian missionary is the Bible. The more the missionary studies this text-book the better will he be fitted for his work.

Would the missionary trace the plan of salvation? Let him follow it through Scripture history. Let him understand the symbolic significance of the characters there portrayed, their moral standing as compared with their times, their spiritual insight and surrounding darkness, and above all their typical relation to the person and kingdom of Christ! Let him study the Gospel in Ezekiel, in Isaiah, in the Psalms, in the books of the law, in David, in Abraham, in Adam!

Would the missionary understand and unfold the Messianic idea? Let him commence in Eden, go on through the altar of Abel, the sacrifice of Noah, Sinai, the tabernacle in the wilderness, the temple, Calvary!

It is not by theorizing and speculating that results are to be attained in this field. It is by diligent study of the Scripture history, by tracing its connections as revealed at first in the shadows of the law, then in the day-dawn of Job, the Proverbs, Ecclesiastes, and the Psalms, then in the sunrise of the prophets, and finally in noonday splendor in the teaching of Christ and his apostles. When we have so studied Scripture history we find that the same light shone into the souls of the patriarchs and the Jews which shines in ours. The Bible contains one religion, unfolding from Adam to Christ, from the living soul to the quickening spirit, one sun in heaven shining more and more unto the perfect day.

Returning to the definition of doctrine as a *statement of truth*, of all Christians the missionary should be thoroughly master of the religious truth that is in the Bible, and thoroughly grasp the relative importance and proportion of this truth. The best way of attaining this knowledge is by attentive study of the Bible itself. For this purpose the Gospels and the Epistles are in the front rank. To extract from them the doctrine contained, whole blocks of them must be read at a time. Thus, we should read the first eight chapters of Romans at a session—then each division by itself. The first ten chapters of Hebrews are a consecutive elaboration of truth. The Epistle to the Galatians is a unity. The first Epistle of John cannot be properly understood until it is read together. These are but examples. Furthermore, one part of one author, or parts of different authors must be compared with others. Libraries have been written to prove the contradictions of James and Paul in the matter of faith and works. There is no contradiction. They state the same doctrine from different standpoints. Christ in one place counsels those who have no sword to buy one, and in another commands Peter to put away his sword. There is here no con-

flict of doctrine. In one place he says that he comes to turn the hearts of the fathers to the children, and of the children to the fathers, and in another that he comes to set the father against the child, the child against the father. Both are true. There is no conflict. The more we read, the deeper we reflect; the more perfectly we compare, the more we seek the spirit's guidance; the more complete we find the scheme, the more symmetrical, the more beautiful.

Above all, let us avoid the habit of formulating a statement or an idea of doctrine, and hunting texts to support it. Most of the errors in Christian doctrine have sprung from taking a single, usually isolated, text, and building upon it a theory of the Christian religion.

A BIBLE RECITING CONCERT.

By Rev. A. E. Colton.

A FEW months ago, happening into a Sunday school in Boston, I was deeply interested when the superintendent requested the school to recite their verses. He said: "You know the subject to-day is 'Seed Sowing.' Will Class No. 1 recite?" At once a class of young ladies arose in their places and began reciting in harmony certain verses bearing on the theme. They did not hesitate; they did not have their Bibles open. Some ten or fifteen verses were given. Next followed a class of boys, and they went on with the exercise in the same way. Fully twenty verses were recited in concert, and thus with seventeen classes of little children, youths, middle-aged, and even an advanced class of people of mature years, all gave their verses—not one or two, but many bearing on the theme, and there was no repetition. I learned that there was a plan which the teacher followed in this Bible reciting exercise at Sunday school. The superintendent told me that very frequently they called for these Bible exercises, and I saw at once that it was a unique and valuable exercise, although of course it should be the most natural of all exercises for a Sunday school.

Happening in the same church some months later to make an address, I heard the pastor give out a notice for a Bible reciting concert that evening. I recalled the former experience and asked him the connection, and he said that the frequent Sunday-school Bible reciting exercises resulted in two or three regular Sunday evening Bible reciting concerts each year. At the Sunday school but little was said of the exercises in the evening. A cordial invitation was extended to all, and the children were invited to bring their parents. The theme which was given was "God's Care for Us." Not being able to attend myself, I asked a friend to be present. She did so, and on returning home was full of enthusiasm of what she had experienced. She found the church crowded—a great many men in attendance. The little folks and old folks, altogether, class by class, twenty-six in all,

without prompting and without hesitation, recited the pure Bible. The impression made was very deep, and my friend thought that it was of exceeding great value. Asking a few questions of the pastor and superintendent, my friend was told that these concerts are made a great deal of, that the teachers meet twice a month for the study of the Sunday-school lessons, and always have some suggestions to bring concerning the Bible reciting concert. A committee is appointed to look up Bible themes, and this committee carefully goes over the ground, and the result is the concert.

I hope there will be many readers of the *Record* who will realize that, after all, nothing is so attractive for the community, nothing draws the people out as such a concert as this. There was no "Twinkle, Twinkle, Little Star" and "I Want to be a Sunbeam" method about it, but it was all straight Bible. My friend said that the interest in the audience was exceedingly great, and, looking over the congregation, she felt sure that as parents looked between shoulders and craned their necks, they were seeking out their own children. The Sunday school has increased in membership from 92 the first Sabbath in September to 243 the third Sabbath in October—and this when schools not far distant complain of decrease in numbers.

I predict a great future for this church, which is only a new one, and a sure future of success for these Bible-committing children. In the course of a year they commit a great deal of the Scriptures. The superintendent kindly gave me a programme for the evening, which was as follows:

BIBLE VERSE CONCERT, SUNDAY, OCTOBER 30, 1904.

Pastor, F. L. LUCE. Superintendent, W. F. MURPHY.

Song Service. Nos. 123, 106, 99.

Scripture Reading 8. Anthem.

Prayer. Response, Ernest Archibald and Archie Campbell

1 For what did God send his Son into the World? (John 3: 16-17).....Miss Oates's Class

2 Is Christ our Good Shepherd? (1-15 v.), Miss Grant's Class

3 Would Christ gather all into one fold? (John 10: 16-18).....Miss Wood's Class

4 Does Christ care for the lost sheep? (John 10: 27-30), Mrs. Harrigan's Class

Hymn No. 210.

5 Does Christ Give us promise of immortal hope? (John 11: 25-26).....Miss B. Carter's Class

6 How does Christ comfort us in trouble? (John 14: 1-14 v.).....Mr. Kipley's Class

7 What does Christ bid us do if we love Him? (John 14: 15-23).....Mr. Castle's Class

8 A Psalm.....Mr. Harvey's Class

9 What covenant does God make with his children? Girls' Primary Department

Hymn No. 157.

10 How are they blest that trust in God? (Psalm 34: 16-20).....Mrs. Campbell's Class

11 In whose name shall we be saved? (Psalm 54), Mr. Ross's Class

12 What promise that God cares for us in all our ways? (Psalm 91, 9-12).....Mrs. Whitehead's Class

13 Does God Care for us all the time? (Psalm 121), Miss F. H. Carter's Class

14 God's love for us. (John 3: 16).....Miss Milnes's Class
Hymn No. 171.

15 Can we claim Christ for our brother? (Mark 3: 32-35), Miss Young's Class

16 Does Christ care for us in peril? (Mark 4: 37-39), Miss Harmon's Class

17 Does God care to hear our prayers? (Luke 11: 9-13), Mrs. Quint's Class

18 Are we told anywhere that Christ sees us and hears us? Boys' Primary Department

Hymn No. 136.

19 What does God promise to those that confess Him? (Luke 12: 5-7).....Miss Washburn's Class

20 Should we be overcareful of earthly things? (Luke 12: 22-33).....Miss Ferguson's Class

21 How does God care for his persecuted ones? (Daniel 6: 20-27).....Miss Alice Meyer's Class

Notices and Collection.

Address by Pastor.

Hymn 223.

Benediction.

THE OLD WELL.

By Rev. C. O. Shirey.

IN a certain village was an old well. It was the only reliable source for supplying water to the village. At certain seasons water might be secured from shallow pools, but they could not be relied upon; for in dry weather the water evaporated or wasted away in the ground, and when it could be found it was unsatisfying, as it contained a large amount of alkali, failed to quench thirst, and its effects upon the system were more or less harmful.

But the old well never failed whatever the weather might be. Its waters left a pleasant taste in the mouth, and no ill effects were ever felt as a result of its use.

It had supplied the people of the village during generations unnumbered. The fathers had used it, and no one could tell just when its waters first flowed forth.

But one day a man remarked to his next door neighbor, "Have you ever noticed anything wrong with the water in the old well? I noticed in the paper last night that drinking water ought to be scientifically pure. Now I have found sediment in the water, and I think we need to make a critical investigation of the matter."

"I had not thought about it" replied the neighbor, "but since you mention it, I recall the fact that I have noticed the same, and further I have seen moss growing on some of the rocks in the wall of the old well."

The neighbors parted. Their minds were full of the subject, and they took occasion to speak to others about it. And some one else added this information—that he had seen a snail crawling over the moss. And another declared that he was convinced that the water was stagnant, and that some new source of supply was needed.

So the people became excited, and it was decided to call a meeting that the public might be enlightened and shown the folly of their reverence for and confidence in the old well.

At the appointed time the town hall was full, and excitement ran high. A man who was looked upon as a scholar, an advanced thinker, and one up with the times along all lines, was called to the chair. After thanking the people for the honor conferred upon him and having stated the object of the meeting, he said: "I consider this meeting as an indication that our village is awakening. Men and women of advanced thought have called attention to the old well, condemning it. We have been slow in accepting their ideas and have not kept ourselves abreast with this onward movement. I congratulate you on this step and now it seems to me it is time to act."

"Yes, yes," the audience responded.

"Why should we delay?" he continued. "Why not act in accordance with the thought of the day and destroy the old well?"

"Yes, yes, now is the time," and other such responses came from the people.

"Then let us act at once, come," and starting for the door, he was immediately followed by an excited crowd.¹

Straight to the old well they went, and, tearing down the stones from the wall, cast them in, and the rubbish soon piled high above the water.

Just then a man came running at full speed, crying: "Water, water! My father is dying and is asking for water."

Those who were filling the well paused a moment to listen. Then one of the leaders said: "Man, have you not heard that the old well is condemned? And now it is almost filled and the water supply exhausted."

"But where am I to get a drink for my dying father?" said the man, in despair.

"We cannot tell you as to that," they replied indifferently, and went on with their task.

The son of the dying man sorrowfully turned away and from a pool nearby filled his cup and hastened to his father. The old man put it to his lips, but pushed it away, for it could not quench his thirst.

Soon other men came running toward the old well, and with rapid breath told of a fire that had broken out and would soon consume their homes unless there was immediate help.

The destroyers of the old well did not even look up from their work, but remarked to each other about the ignorance and superstition that lingers long in the minds of the masses.

Seeing the old well filled up, with disappointment the men hastened back to their burning homes and endeavored to check the fire with water found in a few shallow pools, but it was not sufficient to do any good. Their loss was great.

The flames swept into the village, and destroyed some of the homes of the men who were filling up the old well. This made them thoughtful. What though the water of the old well was not perfect according to advanced ideas, it would have put out the fire and have saved their homes. By and by sickness came and loved ones begged for water, and could not be satisfied by that which was brought them from the pools. Some of the destroyers began to thirst for water good and pure as that they had drank from the old well in younger days. At last one ventured to say: "Why not open up the old well? We have found nothing better. It quenched our thirst and never failed us. Its supply was sufficient to stay the fires that broke out from time to time in our village. The sick were comforted and the dying soothed by it."

Many others felt just as did the speaker, but they had feared to suggest this course lest they should be classed with the ignorant and their actions attributed to a superstitious reverence for the old well. Now they gladly assented, and the rubbish was removed and the wall rebuilt. The waters flowed again sweet and pure. The children hastening from school stopped to quench their thirst. The old and infirm drank and felt satisfied. The faces of the sick became radiant as the cooling potion was held to their lips. Life seemed more joyous to the entire village.

Years have come and gone and the old well is dearer than ever before. The little village, this world, has been wise in its own conceits and fancied that it could be satisfied with the shallow pool and the broken cisterns. But the old Book, with its living waters and its gracious supply, makes joyous the old and the young and alone can quench the thirst of the human soul.

BIBLE SOCIETY RECORD.

NEW YORK, December, 1904.

AMERICAN BIBLE SOCIETY.

THE stated meeting of the Board of Managers of the American Bible Society was held at the Bible House, Thursday, November 3, 1904, at 3.30 p. m., President D. C. Gilman, LL. D., in the chair.

Secretary Haven read a portion of the seventeenth chapter of John and offered prayer.

A letter was read from the Rev. Arthur Taylor, M.A., Secretary of the British and Foreign Bible Society, referring to the visit of the Rev. John H. Ritson, M.A., also a Secretary of the British and Foreign Society. It was announced to the Board that the Rev. Mr. Ritson, together with Mr. Leslie S. Robert-

son and Mr. Lamplough, had been present at the stated meeting of the Committee on Agencies, but in consequence of the immediate necessity of returning to London, were unable to be present at the meeting of the Board of Managers.

The Secretary was directed to express to the British and Foreign Bible Society the pleasure which the American Bible Society had felt in the visit of its representatives, and the Secretaries were directed to allot to the several committees the matters which had been brought to their attention by Mr. Ritson and Mr. Robertson for proper consideration and presentation to the Board.

A letter embodying the action of the House of Bishops and the House of Deputies at the General Convention of the Protestant Episcopal Church, indorsing the work of the American Bible Society, was presented to the Board.

A special committee was appointed to confer with the executive officers as to the best ways and means of increasing the current income of the Society—the committee consisting of Mr. T. G. Sellew, Mr. E. Francis Hyde, and Mr. Wm. Jay Schieffelin.

A special committee consisting of Mr. Brouwer, Mr. Stearns, and Mr. Wood was appointed to prepare and present to the Board a declaration concerning charges for light, heat, and power, etc., which are part of the cost of the books published by the Society.

On the recommendation of the Committee on Agencies, the furlough of the Rev. Mr. Hykes was extended until the 1st of January, 1905.

Grants were made to the domestic field to the number of 27, and to the foreign field, to the Domestic and Foreign Missionary Society, 100 Arabic Testaments for use in Liberia, and to the Rev. C. Jean Jacques, of Haiti, 25 French Bibles and 50 French Testaments.

The Secretaries reported the following consignments to Foreign Agencies during the month of October:

To the Puerto Rico Agency, 997 volumes, value \$195.81; to the Japan Agency, 45 volumes, value \$8.14; to the Central America Agency, 1,600 volumes, value \$133 60; to the Brazil Agency, 8,317 volumes, value \$733 01; to the Mexico Agency, 6,411 volumes, value \$1,393.59.

The issues from the Bible House during the month of October were 102,576 volumes.

FORM OF A BEQUEST TO THE SOCIETY.

I give and bequeath to the American Bible Society, formed in New York in the year eighteen hundred and sixteen, and incorporated in the year eighteen hundred and forty-one, the sum of _____, to be applied to the charitable uses and purposes of said Society.

Deceased Members.

- Rev. Giles H. Mandeville, D.D., New York, N. Y.
- Rev. Benjamin F. DeCosta, D.D., New York, N. Y.
- Rev. Robert E. Thomas, Buffalo, N. Y.
- Rev. Merritt C. Pendexter, Amesbury, Mass.
- Rev. Thaddeus Wilson, D.D., Spring Lake, N. J.
- Rev. Hamilton S. Norris, Green Creek, N. J.
- Mrs. Mary E. Scott, Cleburne, Tex.
- Mrs. James B. Crane, Dalton, Mass.
- Mrs. Isabella G. Collier, Kinderhook, N. Y.
- Mrs. Mary M. Hitchcock, Seattle, Wash.
- George F. Lyman, Norfolk, Va.
- John Fardell, Beaver Dam, Wis.

Summary of 4 Annual Reports of Auxiliary Societies received in October, 1904.

Receipts from sales in twelve months.....	\$1,524 87
Receipts from collections and donations.....	4,470 03
Paid American Bible Society on book account....	3,954 25
Paid American Bible Society on donation account...	295 00
Expended on their own fields.....	4,411 46
Value of books donated.....	2 40
Value of stock on hand at date.....	317 18

RECEIPTS IN OCTOBER, 1904.

LEGACIES.	
Ford, Dr. C. L., late of Ann Arbor, Mich.....	\$230 00
Sarven, Jas. D., late of Tarrytown, N. Y.....	99 65
	\$349 65

LEGACIES AND GIFTS AS TRUSTS.	
Eels,Dudley B., Gift.....	\$74 00

GIFTS FROM INDIVIDUALS AND OTHER SOURCES.	
A Friend, Baltimore, Md.....	\$50 00
Alton, Anne, New York, N. Y.....	1 00
Asfahl, C. C., Armstrong, Ia.....	40
"A Thank Offering," Clymer, N. Y..	5 00
Barton, Mrs. Electa A., Salem, Mo...	5 00
Beaver Dam S. S., Pa.....	2 00
Beech, Miss E. W., New York, N. Y..	2 00
Belcher, Mrs. J. M., Starrville, Ga....	8 00
Benjamin, Calvin, Fowler, Mich.....	500 00

Bradley, Miss M. H., Peoria, Ill.....	\$3 00	McIver, D. P., Arrow Head, Canada..	\$1 00
Case, Mrs. A. J., New Canaan, Conn.	30 00	Marriott, Miss C., London, Eng.	2 43
Cash, Georgia.....	35 00	Morse, Julia R., West Wareham, Mass.....	30 00
Doollittle, Rev. Mrs. P. M., North Branch, N. J.....	15 00	New York State Soldiers' and Sailors' Home, Bath, N. Y.....	5 00
Geiger, Rev. C. F., Oconto, Wis.....	1 10	Oudry, Mrs. C. A., Allegheny, Pa.....	5 00
Harris, W. R., Forest Grove, Ore.....	2 00	Pratt, O. J., Buffalo, N. Y.....	12 00
Hickman, Rev. Frank D. P., Batanga, West Africa.....	10 00	Redman, Miss J., Paterson, N. J.....	30 00
Hogan, Rev. J. S., Jersey City, N. J.	5 00	Sherwood Hall, S. S., Fairfax Co., Va.	5 00
Honeyman, Rev. W. E., Plainfield, N. J.....	5 00	Sloane, Mrs. J. R., Minneapolis, Minn	1 00
Houck, William, West Richmondville, N. Y.....	569 80	Some Individuals in Park Cong., Ch., Cleveland, O.....	2 45
Hubbard, Adelaide, Germantown, Pa.....	5 00	Stewart, Mrs. R. A., Franklin, Mass..	5 00
Huisken, J., Grand Rapids, Mich. ...	5 00	Tibbets, Dudley, Troy, N. Y.....	25 00
Hull, Rev. E. C., Dresden, N. Y.....	1 00	U. B. S. S. W. Fairview, Pa.....	2 08
In Memoriam, Mrs. Andrew C. Armstrong, New York, N. Y.....	800 00	Union Meeting, Bay City, Mich.....	20 20
Jacobs, P. K., Strand, Ia.....	2 00	Union S. S., Garrett Park, Md.....	5 00
Jones, S. P., San Diego, Cal.....	15 00	United Evang. S. S., Blue Springs, Neb.....	5 00
Kraiser, Levi, Mendota, Ill.....	30 00	Waller, R. H., Nashville, Tenn. (Bibles for Brazil.) ...	5 00
Lee, Bertha M., Greensboro, N. C....	3 75	Walton, Mrs. M. S., Mexico, Mo.....	5 00
Lloyd, Margaret S., East Orange, N. J.....	30 00	Winecoff, Lounette, Glass, N. C.....	1 00
			\$1,593 01

CHURCH COLLECTIONS.

CHURCH COLLECTIONS.			Minden, Pres. Ch.....	\$5 80	Hornellville, Pres. Ch.....	\$7 89	
ALABAMA.			Plains, Pres. Ch.	5 40	Middleville, Meth. Ep. Ch.....	1 00	
Alabama Conf., Meth. Ep. Ch. South	\$17 00		Stidell, Pres. Ch.....	3 50	New Rochelle, Bible School, North		
Citronelle, Pres. Ch.....	4 00		MARYLAND.				
Gordo, Pres. Ch.....	1 70		Baltimore, Pres. Ch. of the Covenant	30 00	New York, Scotch Pres. Ch.....	26 08	
North Alabama Conf., Meth. Ep. Ch.			Highland, Pres. Ch.....	2 60	" " West Pres. Ch.....	38 23	
South.....	31 54		MASSACHUSETTS.				
ARKANSAS.			Holyoke, First Pres. Ch.....	4 00	Saranac Lake, Pres. Ch.....	15 56	
Magazine Circuit, Meth. Ep. Ch.			Pacific, Union Cong. Ch.....	10 00	Schuylerville, Ref'd Ch.....	14 62	
South.....	2 70		Pigeon Cove, Cong. Ch.....	8 10	Verona, First Meth. Ep. Ch.....	7 00	
CALIFORNIA.			NORTH CAROLINA.				
Asusa, First Pres. Ch.....	6 25		Iona, Pres. Ch.....				1 5
Santa Paula, First Pres. Ch.....	10 81		King's Mountain Presbytery.....				3 17
COLORADO			Mapleton, Pres. Ch.....				1 00
Colorado Conf., Meth. Ep. Ch.....	4 00		North Gates, Meth. Ep. Ch.....				10 50
Cripple Creek, First Pres. Ch.....	10 00		Perth and Sterling, 2 Churches.....				5 40
Denver, Ger. Pres. Ch.....	2 00		Wilmington Presbytery.....				33 32
Lamar, First Pres. Ch.....	5 15		Zealand, First Ref'd Ch.....				10 00
CONNECTICUT.			NORTH DAKOTA.				
New London, First Ch. of Christ.....	6 59		North Dakota Conf., Meth. Ep. Ch....				70 00
Plantville, Cong. Ch.....	3 12		OHIO.				
DISTRICT OF COLUMBIA.			Central Ohio Conf., Meth. Ep. Ch....				352 00
Washington Conf., Meth. Ep. Ch.....	41 00		Chillicothe, First Pres. Ch.....				5 00
FLORIDA.			Cincinnati Conf., Meth. Ep. Ch.				4 15
Lake City, Pres. Ch.....	4 86		Cincinnati, North Pres. Ch.....				2 50
Monticello, Pres. Ch.....	15 20		East Ohio Conf., Meth. Ep. Ch.....				37 75
Powellton Circuit, Meth. Ep. Ch.			North Ohio Conf., Meth. Ep. Ch.....				423 00
South.....	10 00		Ohio Conf., Meth. Ep. Ch.....				423 00
Quincy, Pres. Ch.....	10 75		Portsmouth, First Pres. Ch.....				15 00
GEORGIA.			Southeast Ohio Conf., United				
Atlanta, A. R. P. Ch.....	3 35		Brethren in Christ.....				7 00
Camilla, Pres. Ch.....	1 36		OKLAHOMA.				
Cordelle, Pres. Ch.....	3 20		Oklahoma Conf., Meth. Ep. Ch.....				73 00
Darien, First Pres. Ch.....	4 65		PENNNSYLVANIA.				
Dublin Circuit, Meth. Ep. Ch.....	1 50		Millville Station, Forty-third St.				
Louisville, A. R. P. Ch.....	5 00		Pres. Ch.....				5 00
Macon, First Pres. Ch.....	12 51		Vandergrift, Pres. Ch.....				4 00
North Georgia Conf., Meth. Ep. Ch.			RHODE ISLAND.				
South.....	41 75		Providence, Trinity Union Meth. Ep.				
Oak Hill Circuit, Meth. Ep. Ch.....	2 00		Ch.....				22 00
South Georgia Conf., Meth. Ep. Ch.			SOUTH CAROLINA.				
South.....	40 00		Aiken, Pres. Ch.....				6 00
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West Point, Pres. Ch.....	3 73		Fair Hope, Pres. Ch.....				5 00
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Central Swedish Conf., Meth. Ep. Ch.	131 00		New Wappetani, Pres. Ch.....				1 00
Chicago Ger. Conf., Meth. Ep. Ch.....	14 00		Pendleton, Pres. Ch.....				7 25
Freeport, Ger. Meth. Ch.....	5 25		Reidsville, Mt. Calvary Pres. Ch.....				2 00
Illinois Conf., Meth. Ep. Ch.....	422 00		Roberts, Pres. Ch.....				2 53
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Peoria, Westminster Pres. Ch.....	2 25		South Carolina Conf., Meth. Ep. Ch.				
South Illinois Conf., Meth. Ep. Ch.....	218 00		South.....				18 45
Spring Cove, Pres. Ch.....	5 25		Sumter, Pres. Ch.....				10 22
Wellington, First Pres. Ch.....	3 00		Tirzah, Pres. Ch.....				3 40
INDIANA.			Woodruff, Pres. Ch.....				1 07
Indiana Conf., Meth. Ep. Ch.....	459 00		SOUTH DAKOTA.				
North Vernon, First Meth. Ep. Ch.....	2 00		Dakota Conf., Meth. Ep. Ch.....				88 00
Northwest Indiana Conf., Meth. Ep.			TENNESSEE.				
Ch.....	235 00		Central Tennessee Conf., Meth. Ep.				
IOWA.			Ch.....				15 00
Breda, Wheatland Ger. Pres. Ch.....	5 00		East Tennessee Conf., A. Meth. Ep.				1 75
Des Moines Conf., Meth. Ep. Ch.....	262 00		Ch.....				30 00
Iowa Conf., Meth. Ep. Ch.....	289 00		East Tennessee Conf., Meth. Ep. Ch..				4 30
Nora Springs, Eden Ger. Ch.....	5 00		Fayetteville, Pres. Ch.....				641 21
Northwest Iowa Conf., Meth. Ep. Ch.	216 00		Holston Conf., Meth. Ep. Ch. South..				7 00
Upper Iowa Conf., Meth. Ep. Ch.....	312 00		Jefferson City, Meth. Ep. Ch. South..				24 63
KANSAS.			Pulaski, Pres. Ch.....				
Caldwell, First Pres. Ch.....	12 00		Spring City Circuit, Meth. Ep. Ch.				4 00
Horton, First Pres. Ch.....	10 25		Tennessee Conf., Meth. Ep. Ch.....				6 00
KENTUCKY.]			Tennessee Conf., Meth. Ep. Ch.				
Anchorage, Pres. Ch.....	6 00		South.....				228 55
Kentucky Conf., Meth. Ep. Ch.....	45 00		Trenton, Zion Pres. Ch.....				2 86
Louisville Conf., Meth. Ep. Ch. South	288 63		Wartrace, Pres. Ch.....				2 67
LOUISIANA.			TEXAS.				
Baker, Pres. Ch.....	8 70		Austin Conf., Meth. Ep. Ch.....				42 00
Covington, Pres. Ch.....	5 00		Brandon, Pres. Ch.....				4 72
Madisonville, Pres. Ch.....	1 50		Burnet, Old School Pres. Ch.....				3 00
			Ferris, Pres. Ch.....				3 00
			Fort Worth, College Ave. Pres. Ch.				
			and S. S.....				5 12
			Galveston, Fourth Pres. Ch.....				2 85

Credited		Credited on		as Donation. Account.	
Massa, Pres. Ch.	\$5 90				
Marlin, Pres. Ch.	2 25				
Orange, First Pres. Ch.	6 25				
Texas Conf., Meth. Ep. Ch.	25 00				
Waco, First Pres. Ch.	10 80				
Weatherford, Pres. S. S.	1 67				
WASHINGTON.					
Frutet's Sound Conf., Meth. Ep. Ch.	1 00				
Western Norwegian and Danish					
Conf., Meth. Ep. Ch.	18 00				
WEST VIRGINIA.					
City, Kessler Mem'l Pres. Ch.	2 00				
Montgomery, Pres. Ch.	1 55				
Oak Grove, Pres. Ch. and S. S.	11 50				
West Virginia Conf., Meth. Ep. Ch.	392 00				
WISCONSIN.					
La Crosse, First Cong. Ch.	85 75				
West Wisconsin Conf., Meth. Ep. Ch.	219 00				
Wisconsin Conf., Meth. Ep. Ch.	802 00				
—					
Black Hills Mission Conf., Meth. Ep.					
Ch.	7 00				
Central Ger. Conf., Meth. Ep. Ch.	215 00				
North Ger. Conf., Meth. Ep. Ch.	54 00				
Northwest Ger. Conf., Meth. Ep. Ch.	48 00				
	\$11,893 87				
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Credited		Credited on		as Donation. Account.	
Alabama.	\$138 88				
Allen Co.	34 88				
Austin, Tex.	\$10 00				
Brooklyn, N. Y.	429 44				
Chicago, Ill.	450 00				
Cincinnati Young Men's, O.	99 61				
Clark Co., O.	4 32				
Columbus and Franklin					
Co., O.	66 65				
Denver, Col.	21 30				
Elgin, Ill.	6 80				
Fort Madison, Ia.	3 50				
Hennepin Co., Minn.					
Indianapolis & Vic., Ind.					
Jefferson Co., Shephards-					
town Branch, W. Va.	\$45 00				
Ladonia, Tex.		56 90			
Laurens Co., S. C.		15 02			
Lexington & Vic., Ky.	200 00				
Livingston Co., N. Y.	1 00	20 78			
Maryland.		129 99			
Memphis and Shelby Co.,					
Tenn.		101 88			
Montgomery Co., N. Y.	100 00				
Nashville, Tenn.		24 84			
New Hampshire.		79 65			
New York.		162 92			
Obion Co., Tenn.	30 00				
Orange Co., Fla.		33 02			
Pennsylvania.		1,839 98			
Pueblo Co., Col.		15 66			
Red Hook, N. Y.	37 60				
Rhode Island.		570 00			
Savannah, Ga.		25 88			
Schenectady Co., N. Y.		223 56			
Shelby Co., Female, Ind.	5 00				
South Western, La.		81 50			
Spartanburg Co., S. C.		35 00			
St. Louis, Mo.		19 17			
Vermont.		130 00			
Vermont. (For Bohemia).	100 00				
Virginia.		325 00			
Walla Walla Co., Wash.		85 28			
Warren Co., N. J.	175 00				
Wauregan Bible Committee,					
Conn.		1 35			
Wayne Co., Mich.		36 62			
Westchester Co., N. Y.	1,200 00				
	\$1,908 60	\$5,477 01			
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FINANCIAL STATEMENT FOR OCTOBER, 1904.

RECEIPTS FOR BENEVOLENT ACCOUNT

	Gifts from Auxiliaries	Legacies	Church Collections	Gifts from Individuals	From Sales of Books Donated	Agency Colored People of the South	Sales Reported by Foreign Agents	Returns from Miss'y and other Soc's	Income from Perpetual Trust Funds	Miscellaneous	Journal Entries	Total Cash
Cash.....	1,903 60	349 65	11,393 87	1,593 01	219 07	535 19	755 90	....	2,475 18	2 10		\$19,227 57
Journal..	85 75	....	....	....	....	....	....	....	....	....	\$85 76	

RECEIPTS FOR GENERAL ACCOUNTS

	Journal	Cash	
From Auxiliaries.....			
The Trade.....	66 40	5,477 01	
Salesroom.....	7 17	1,994 32	
Rents.....	276 72	1,659 45	
Income from Available Funds.....		4,722 34	
Income Subject to Life Interest.....		369 05	
J. Burr Legacy Income.....		858 58	
British and Foreign Bible Society.....		708 84	
Exchange Account.....	380 10		
Fitch Shepard Bible Fund.....	8,233 33		
Available Funds.....		600 67	
Loan Account.....	85 74		
Trust Funds—Dudley B. Ellis, Gift.....		10,000 00	
Bills Receivable.....	74 00		
	312 00	1,888 00	
			9,361 46
			23,302 26

RECEIPTS FOR DEPOSITORY ACCOUNT

	Books Issued	Miscellaneous	
Cash.....			
Journal.....	15,476 40	83	15,477 23

RECEIPTS FOR MANUFACTURING ACCOUNT

	Sales of Waste Material	Job Work	Finished Plates	Repairs to Plates	Books Delivered to Depository	Miscellaneous	
Cash.....	81 97	....	....	....	....	....	81 97
Journal.....	....	2,295 96	....	....	9,136 44	....	11,432 40

Total Journal Entries.....	36,356 85	
Total Cash Receipts.....		47,611 80
Cash Balance from September, 1904.....		8,434 05
		\$56,045 85

DISBURSEMENTS FOR BENEVOLENT ACCOUNT

	Field Agents	Bible Society Record	Foreign Agencies	Grants to Missionary and other Societies	Miscellaneous	Agency Colored People of the South	BIBLES			Journal Entries	Total Cash
							Donated	To Foreign Agencies	To Life Members		
Cash.....	1,112 66	140 48	958 01	1,375 00	23 65	499 33	....	....	....		\$4,112 13
Journal..	....	284 58	8,233 33	....	....	714 43	683 71	2,466 15	211 50	\$12,593 70	

DISBURSEMENTS FOR GENERAL ACCOUNTS

	Journal	Cash	
Auxiliaries—Value of Books Supplied, etc.....	5,535 08		
The Trade—.....	2,788 18		
Salesroom.....	2,192 97	180 69	
General Salaries and Expenses.....	2,006 43	3,131 02	
Bible House Expenses.....		7,827 87	
Interest on Life Investment.....		1,112 06	
Books for the Blind on Account of Burr Legacy Income.....	42 29		
Exchange Account.....		11,100 00	
Trust Funds Invested.....	85 74	4,659 25	
Increase and Decrease.....	312 00		
			12,962 69
			28,010 89

DISBURSEMENTS FOR DEPOSITORY ACCOUNT

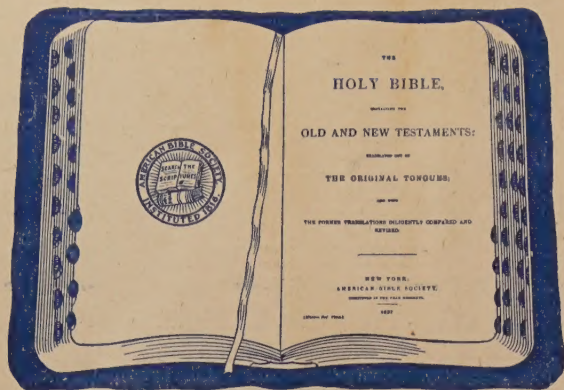
	Salaries and Expenses	Boxes and Cartage	Freight, Postage, etc.	Books from Man'g Dept.	Books Purchased	Books Returned	Discount on Sales	Miscellaneous	
Cash.....	826 12	107 94	140 25	....	....	....	....	....	1,074 32
Journal.....	....	....	....	9,136 44	380 10	8 40	1,275 52	....	10,800 46

DISBURSEMENTS FOR MANUFACTURING ACCOUNT

	Wages	Material	Man'g, Repairs and Expenses	Machinery and Tools	Rent of Manufactory	Miscellaneous	
Cash.....	6,571 73	3,260 43	652 75	4 71	....	....	10,489 62
Journal.....	....	....	....	....	....	....

Total Journal Entries.....	36,356 85	
Total Cash Disbursements.....		43,686 96
Cash Balance forward to November, 1904.....		12,358 89

N. B. — The amounts in *Italic* type are not actual cash transactions, but necessary payments by Journal entries as between the different Departments, to show the net result of each



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